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Puzzled the Parson.

At a marriage service performed some time ago in a little country church in Georgia, when the minister said in a solemn tone: "Wilt thou have this man to be thy wedded husband?" instead of the woman answering for herself, a gruff man's voice answered: "I will." The minister looked up very much perplexed, and paused. He repeated the sentence, and again the same gruff voice answered, "I will." Again the minister looked up surprised, not knowing what to make of it, when one of the groomsmen at the end of the row said: "She's deef, parson, an' I'm answerin' for her."

SULPHUR—THE GREAT HOME REMEDY

Mr. Warren C. Gares, 108 So. Ohio Ave., Columbus, Ohio, writes as follows: "I suffered intensely from Eczema which covered my body and arms. After trying three physiclans and one skin specialist and 29 different ointments and lotions, I accidentally learned of Hancock's Sulphur Compound and Ointment. I tried them and the first application gave me instant relief from that awful itching. I persisted in their use and in one week I had hardly a trace of the eruption." If any reader questions this testimonial as not being bona fide and unsolicited, an inquiry sent to the address above, enclosing postage. will convince anyone beyond question. Hancock's Sulphur Compound and Ointment are sold by all dealers. Hancock Liquid Sulphur Co., Baltimore,

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Md.—Adv.

Trooper-I've got to attend rifle practise tonight. Friend-Are you learning to be a pickpocket?—Judge.

For poison ivy use Hanford's Bal-

Satan probably had a fine excuse for Not learning to skate.

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Take Doan's Kidney Pills, the best recommended, special kidney remedy. Doan's are used successfully throughout the civilized world—have brought new life and how. and new strength to thousands of tired, Every Picture discouraged women.

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neys normal. I am certainly grateful." Get Doan's at Any Store, 50c a Box DOAN'S HIDNEY POSTER-MILBURN CO., BUFFALO, N. Y.

Pills stopped the pains and aches and made my kid-

DOLLARS COME HOME TO ROOST

VERY farmer who makes our town his market place has an interest in this community. The fact that he is a member of the community makes much difference to him when he considers that the prosperity of our town is his own prosperity.

But when he sends his money to the mail order houses HE DOES NOT STOP TO THINK THAT HE IS NOT HELPING TO PAY THE REQUIRED TAXES IN HIS OWN COMMUNITY; not that he does not pay his own legally assessed taxes, but that he is not helping our local merchants to pay the taxes necessary to support the community.

The mail order man has absolutely no interest in the community. He plays the part of a fisherman-strolling about, casting a line here and there, where he thinks the best fishing is to be found, and after pulling out the fish he departs. The mail order man does not contribute to the upkeep of the community. He merely takes away from it.

When a farmer sends his dollars to the mail order house he prevents a certain amount of improvements, say, for instance, in road building, here in our county. The mail order man does not help to build our roads, but the local storekeeper does.

If we keep the dollars at home they will keep on helping us all. Dollars, spent at home, come home to roost. They come back in the upkeep of our town and county institutions. We have none too many dollars at the most in our community and it seems a shame to send any of them away to the mail order houses, where we will never see them again.

The dollars we send away help the mail order man to take a vacation in Europe or at the seashore. THEY HELP HIM TO MAINTAIN HIS AUTO-MOBILE AND TO RIDE ON PAVED ROADS.

If we keep these same dollars at home they will help us to have better roads in our own county. Of course, the mail order man pays his taxes in the city, which helps to pave the streets of the city, but we here in our town don't benefit by that. Therefore, the best thing for us to do is keep our money at home, where it will do us some good.

OUR LOCAL MERCHANTS WILL USE THE DOLLARS TO GOOD AD-VANTAGE BY HELPING TO PAY THE TAXES HERE-THE TAXES RE-QUIRED TO BUILD GOOD ROADS. EVERY DOLLAR SPENT IN OUR HOME TOWN MEANS IMPROVEMENTS AT HOME.

The merchants of our town deserve the patronage of the people in our community. They are a part, a very large part, of the community and they pay a major portion of the taxes. The more business they do the more taxes they must pay and the more taxes paid into the county treasury, the more improvements we can have.

Unless we are careful and watch our own interests we will find out to our cost that the ultimate result of the mail order scheme will be the centralization of all of the country business in the large cities and the absolute destruction of the financial interests in the small cities and towns. The only way to prevent this is to stop sending our orders to the mail order houses.

Let the dollars come home to roost. That is the only way, and they will come home to roost if we do not send them too far away. The dollars spent locally will circle around and keep things lively, but if sent away we must get more dollars from outside to take their place. It is not always an easy matter to do this. THE SAFEST THING TO DO IS TO TAKE NO CHANCES. BUT TO SPEND THEM AT HOME WITH THE LOCAL STOREKEEPERS.

If we had any expectation that the mail order man would ever do anything to help our community, things might be different. But there is no dom fulfils the "departure into a far chance. He comes to us in the garb of an artful deceiver, with gross misrepresentations, false promises and a record of disappointments. But we welcome the opportunity to again place ourselves on record as being his dupes. There isn't a grain of kindness in his whole makeup. He demands his cash in advance and gives you that which he wishes to send. You have no redress. You have no rights that he is bound to respect.

The mere fact that we are silly enough to send our money away, out of our own community, to a stranger, thereby injuring our own business prospects and jeopardizing our own prosperity, justifies him in believing that he can take the most outrageous liberties with us.

Bread cast on the waters will return, not so with dollars sent to the mail order house. Turkeys will come home to roost, if somebody does not catch them.

BUT DOLLARS WILL COME HOME TO ROOST IF WE KEEP THEM IN CIRCULATION IN OUR HOME TOWN. TRY IT.

MAKING LAND VALUES

HAT which is not desired cannot be said to possess a value. But that which is desirable and in demand possesses a value according to its desirability—the value being regulated by the demand.

Farm lands vary in values according to their location, their productive qualities and their accessibility to the markets. The character of crops must be regulated according to the market at hand

and every community necessarily directs the character of the product brought to town by the farmers. There must be a market for the farmer. There must be some place where

he can realize on his crops and receive in exchange a fair value in money or in such merchandise as will supply the necessities of those dependent on his efforts-to say nothing of the luxuries that have become practically ne-The day has gone by when the farmer and his family raised and produced

by home manufacture all the things needed. We have become creatures of conditions entirely new. We must have stylish clothing to take the place of the home-spun worn by our forefathers. We must have planos and organs, upholstered furniture, chinaware, crockery, tinware, aluminum utensils, selfbinding harvesters, threshing machines, together with modern machinery and tools of all kinds. Our wives and daughters must have millinery and all sorts of fol-de-rols which, bless them, they are entitled to have and to wear.

Our day is no longer a period of appreciation of beauty unadorned or a disregard for the good things of life. We need, or we think we need, which is the same thing, a lot of things which cannot be produced on the farm, therefore we incline our motives and our endeavors to obtain such things.

In answer to the demand for such things we have established communities for a general exchange of these things; for the exchange of the farm products for money and for merchandise. Now that we have established a standard of values for everything we figure everything in dollars and cents and if we are dealing with a storekeeper who carries a stock of the things we require and wish to buy and who wishes to buy that which we have to sell, there is no bother about making the deal.

In our community we have storekeepers who have equipped their places of business with everything we need. They have invested their money in merchandise just as the farmers have invested their money and their time in lands and machinery and cattle and in crops.

In this manner there has been created a certain market for a proportion of the crops raised by our farmers. The marketing of the balance of the crops is readily attended to by the mere fact that we have a community, a headquarters for buying and selling; the greater the size of the community, the better facilities.

IF A COMMUNITY IS POOR AND UNPROSPEROUS, THEN THE FARMER CANNOT MARKET HIS CROPS SO PROFITABLY.

The prosperity of a community rests entirely with the people in that community, this, of course, including those who live on the outskirts and who really form a part of the community, because of the fact that they do their marketing there. If they bring their products to the community market and sell them there and then spend their money with the local business men, the community will grow and prosper. Land values will increase and the earnest

tollers and workers will become wealthy. But if either the farmers or the storekeepers fail to do their full share in the way of complying with the business requirements then there will be a lack of success and the community will not grow or prosper. Land values will not increase.

There is a division of responsibility, practically equal. The interests of the storekeepers and of the farmers must come together. Without a due appreciation of these requirements, no community can look for progress. If the storekeepers do not carry the merchandise ready to meet the re-

guirements of the farmers they realize that they cannot expect to do the business. But the failure is not here. The great trouble in our community, now, is that the shower of mail order catalogues has descended on the land and the farmers are inclined to believe that no harm can come of diverting their trade from the local store-

keepers to the mail order houses in the big cities. We must keep our money in circulation in our own town. We must protect our local storekeepers. We must create and build up conditions of prosperity right here at home or there will be no increase in land values. In fact,

they will decrease if we send our money to the mail order houses. IF WE DESIRE PROSPERITY, WE MUST HELP TO CREATE IT OUR

SELVES BY SPENDING OUR MONEY AT HOME.

(By E. O. SELLERS, Director of Evening Department, The Moody Bible Institute, Chicago.)

LESSON FOR JULY 26

THE POUNDS AND THE TALENTS. LESSON TEXT-Luke 19:11-27, cf. Matt.

GOLDEN TEXT-"Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter into the joy of thy lord." Matt. 25:21 R. V.

We are told plainly why Jesus spoke the first parable (v. 11). We must beware of confusing these two parables though they are one in their essential

The parable of the pounds was uttered before the triumphal entry of Jesus into Jerusalem while that of the talents was spoken subsequently. This association does not mean identity for each has a separate lesson. Both have to do with an absent lord whose return was imminent. The Jews looked for a temporal visible Kingdom and many were associating the earthly life of our Lord with that expected manifestation. Hence this parable as recorded by Luke.

Issue Is Fidelity.

1. "Occupy Till I Come," vv. 11-14. Both of these parables have to do with the return of an absent lord who will then establish his kingdom. In view of this return and consummation, his servants are to give their undivided attention to their immediate responsibilities. They are to trade, to do business with that that has been intrusted to them They are to actively discharge their duty. Ere the visible kingdom is established, Jesus told these Jews, there must be a period of preparation. Jesus, himself, is the "nobleman" whose ascension into heaven where he is to receive a kingcountry." He will return to set up that kingdom, Acts 1:9-11, with "all authority," Matt. 28:18 R. V., Eph. 1: 18-23; I Pet. 3:22. He may return at any time. In neither parable is there a full description of the kingdom as it is to be established, for both have to do with the servants. The issue is that of fidelity in each case.

The "citizens" (v. 14) include his proper subjects the Jews, John 1:11; Acts 4:27-28, and in this connection we recall their cry, "Away with him, crucify," Luke 23:8; John 19:15. These "citizens," also include all of his professed followers but not necessarily regenerated men, Matt. 7:22-33. The king gives to each servant (v. 13) a pound (about \$18.00). His deposit is equal in each case. In the parable of the talents there is a difference in the amounts bestowed. This last emphasizes the fact that each is to be held responsible according to the measure of his own personal ability. Putting these two together we see that all the servants of the king are responsible for the one pound which is a symbol of the common fact of the kingdom power. At the same time the servant is also responsible for that common power according to the measure in which it is entrusted to him, in which he is able to deal with it. The small amount of one pound indicates our responsibility for the smallest gifts. Parable of Pounds.

II. "When He Was Returned." vv. 15-30. The parable of the pounds was spoken to those who thought he must at once establish he kingdom of God. That of the talents was given in answer to the disciples' inquiry as to when certain things which he had foretold would take place. Upon his return all these servants will be summoned before him, Matt. 25:18, Rom. 14:10-12, II Cor. 5:10. As Jesus stood there, he, likewise of that as of all other ages, saw ahead of him Jerusalem with its scourging, suffering and death. He also saw beyond that his resurrection and departure to receive a kingdom (v. 12), a period therefore in this world during which his servants shall be responsible for the care of his interests, a time during which they shall occupy, do business with what he has entrusted them of the kingdom authority and power. All of this will culminate in his return when he will deal with those to whom this responsibility has been iven, and then establish finally his kingdom. In the parable Jesus deals with each servant separately, and emphasizes the fact of stewardship. The pound belonged to the king. For his faithfulness the first servant received, v. 17, (a) the king's commendation and (b) authority over ten cities. Later, (v. 24) he also received another pound. The second did not give quite

so good a report, and his reward lacked the approbation of the king, though he is placed over "five cities." His reward was in proportion to his The third report was bad. It rereals neglect, laziness, and a wrong conception regarding the king. He

sought to excuse his sloth by blaming another. The excuses of the sinner always condemn himself, not God, and augment the sinner's guilt. The 'wicked servant" lost what he would not use. If we will not use we must lose. Doubtless this servant considered himself unfortunate, though he was judged "out of his own mouth." Reverting again to those citizens who king to "reign over them," Jesus Builds up the Whole System. 50 cents they are for refusing all substitutes or imitations. closes his parable (v. 27).

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